

# CHRISTIAN INTELLIGENCER AND EASTERN CHRONICLE.

"Were once these maxims fir'd,—that God's our friend, Virtue our good, and happiness our end, How soon must reason o'er the world prevail, And error, fraud and superstition fail."

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## CHRISTIAN INTELLIGENCER.

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## THE RICH AND THE POOR.

### A SERMON,

BY CALVIN GARDNER.

"Ye have the poor always with you."—St. Matthew xxvi. 11.

The religion of Jesus, having for its ultimate and principal object the promotion of human happiness, strongly inculcates the necessity of good works, of doing unto others as we, were our circumstances reversed, would have others do unto us. It is therefore happily fitted to all the various wants and circumstances of man; it meets him in all the departments of life, and places within his reach all that is needful to promote his moral and intellectual enjoyment. It is, in short, an inexhaustible fountain of happiness on earth; while at the same time, it directs the mind through the medium of faith to unspeakable joys hereafter.

In discoursing from the words, "Ye have the poor always with you," we shall endeavor to show that the rich and the poor are dependent upon each other; and shall argue from hence, that they are bound to render each other all the assistance in their power. In taking a survey of human society, even a superficial observer cannot fail of perceiving that its members are closely and strikingly dependent upon each other. No one stands alone. The rich are dependent upon the poor and the poor are dependent upon the rich; and it is really difficult to determine which of the two classes is more dependent. It has been justly said, by a very celebrated philosopher and divine, that "a poor man's condition supplies him with that which no man can do without; and with which a rich man, with all his opportunities, and all his contrivance, can hardly supply himself." It hence follows, if this reasoning be correct, that the rich are as much dependent on the poor, to say the least, as the poor are upon the rich.

By these remarks, however, it is not meant that the rich and the poor are dependent upon each other in precisely the same manner; but the effects of their dependence vary but very little. Deprive the rich man of the poor man's assistance, and he would be as poor, in reality, as the poorest person in the community. The necessities of life, (to say nothing of its luxuries) which the rich man cannot live without, cannot be produced without labor, as they might not, the rich must do it, or starve. Are not the rich, then, as dependent upon the poor as the poor are upon the rich? If the rich were compelled to labor as do the poor, of what advantage to them would be their riches? What advantage would they derive from their income of thousands per annum? They might as well have no riches at all, as to be placed in such a condition. Their dependence upon the poor, therefore, is equally as obvious and certain as the dependence of the poor upon them. Indeed, they are both dependent, and dependent upon each other.

There are still other facts to be considered, which if possible, render this dependence still more obvious and palpable. It is very easy to perceive, that the rich are dependent on the poor, in a very striking manner for the preservation of their property from the dangers to which it is constantly exposed; as well as for its protection, when the destructive arm of war is raised against it. Who is it, my hearers, when you are aroused from your midnight slumbers, by the cry and alarm of fire; when you behold the flames bursting from the stately store-house or the splendid dwelling, and spreading destruction in every direction; when the very heavens, as it were, seem in a blaze; who is it, I say at such a time, that calls upon you for assistance? Is it the poor man, who is compelled to labor from morning till night, to obtain a scanty pittance, and who often retires to rest, with an unsatisfied appetite, to forget his poverty in the deep solitude and peaceful sleep of night? No; and yet it is this same poor man, who will often risk his life, which is all that he has, to arrest the progress of the spreading and destructive conflagration. And who is it, when nation rises up against nation, and the shrill clarion sounds the note of war; when the hostile and conquering foe approaches, leaving behind him a desolated country, and bearing in his hand the torch of ruin; who is it, I demand again, at such an alarming crisis, that calls upon you to raise the avenging arm and repel the invader? Is it the poor man, who has no property exposed to destruction, and whose person is secure by the very circumstance of his poverty? No; and yet who is oftener exposed to the dangers of the field, the fatigues and privations and distresses of war, than this same poor man. And is it for himself alone that he is thus exposed to toil and danger? No; for he has nothing, in comparison with what the rich man has, to protect. He may have a wife and children whom he loves, and for whom he lives; and so has the rich man; but even should the fate of war be in favor of his enemy, his condition with regard to his family, may be changed for the better; perhaps it could not be changed for the worse. It is therefore certain in this view of the subject, that the rich man is the most dependent.

It is not our intention, however, by these remarks, to make invidious distinctions between the rich and the poor, and induce each to declare himself independent of the other; by no means; it is in fact, the reverse of this. Our object is to show that here exists between them a mutual dependence, and

that such dependence should lead to mutual assistance.

In all human Societies, there ever has been, and must be, distinctions. As the Poet says, "Some are, and must be, greater than the rest."

But these very distinctions necessarily imply dependence. If there were none poor, there could be none rich; if there were none to be ruled, there could be no rulers; and so in every possible case. Wherever distinctions exist, there must also necessarily exist, dependence.

The inference we shall draw from this view of our subject, is, that mutual dependence should lead to mutual assistance. If this inference be correct, then there is no excuse either for the rich or the poor to be supercilious and overbearing. Both are dependent. And although the assistance they may render to each other may not be precisely the same, yet it should be freely and mutually rendered. It is as much the duty of the poor to assist the rich, in every way they can, without injury to themselves, as it is for the rich to assist the poor. If they cannot do it in one way, they may nevertheless be able to do it in another. There are many little services which the poor can render the rich, without the least injury to themselves; and which, nevertheless, are a real benefit to those who are thus assisted. Now, if they pertinaciously refuse to perform those services, they should not think it strange, nor should they complain, if the rich, in their turn, should refuse to afford them the aid and assistance, of which they stand in need. It is very possible, and perhaps too common, for those, who move in the humbler sphere of life, and often feel the inconvenience and perplexity of want, to cherish extravagant ideas of their right to unlimited assistance and relief. It is too often the case, we fear, that they are disposed to indulge an envious, querulous disposition; to make invidious comparisons; to load the more wealthy with opprobrious epithets, and pronounce them unfeeling and selfish. Perhaps, too, they will insinuate or boldly affirm, that they obtained their wealth in a questionable manner; by being parsimonious, or by taking undue advantages of those who were immediately dependent upon them. But all these murmurs and repinings against the common allotments of providence, and all these suspicions, generally spring from the unhallowed passion of envy. Yet the poor man, if he would duly consider, would find but little reason to covet the rich man's possessions. If they were his, he would be none the happier; for it does not lay in the power of riches to give contentment to the mind and fill the soul of man with peace and joy.

Man as we have often said, is, constantly engaged in the pursuit of happiness and the poor are sometimes inclined to think that they can find it in inactivity and ease; which as they view the case, fall only to the lot of those that are rich. "But here," as one who was well acquainted with this subject has justly remarked, "they mistake the matter totally. They call inaction ease, whereas nothing is farther from it. Rest is ease; but no man can rest, who has not worked. Rest is the cessation of labor. It cannot therefore be enjoyed, or even tasted, except by those who have known fatigue. The rich see, and not without envy, the refreshment and pleasure which rest affords to the poor and frequently wonder that they cannot find the same enjoyment in being free from the necessity of working at all. They do not observe that this enjoyment must be purchased by previous labor; and that he who will not pay the price, cannot have the gratification. Being without work, is one thing; reposing from it is another. The one is as tiresome and insipid, as the other is sweet and soothing. The one, in general, is the fate of the rich man the other is the fortune of the poor. I have heard it said, that 'if the face of happiness can anywhere be seen, it is on a summer's evening, in a country village, where after the labors of the day are over, and each man at his door, with his children, among his neighbors, feels his heart and frame at rest, every thing about him pleased and pleasing, and a delight and complacency in his sensations, far beyond what either luxury or diversion can afford. The rich want this; but they want what they must never have.'

But although, in point of real happiness, there may be but little, if any difference, between the rich and the poor, yet the circumstances and condition of the latter may sometimes require the friendly assistance of the former. There may be those in the community, who, though they are virtuous, are yet poor and needy; and whose circumstances require charitable relief. Many, we may not doubt, who are now reduced to extreme poverty and want, have seen better days; have seen the time, when they could stretch forth the friendly hand of relief, and render assistance to those who needed it. But their expectations have been met by corresponding disappointments; their hopes have been thwarted; the reverses of fortune have overtaken them, and now they are poor. And will not those, who are blessed with an abundance of this world's goods, proffer them relief? Will they see them spending their days in solitude and despondency, brooding over their present wants, and trembling with fearful solicitude in view of their future prospects, and not extended to them a helping hand? Oh; no; it is impossible.

There are still others, who, if possible, have stronger claims upon the sympathies and care of the rich, than those already named. There are those, who, when health and strength were theirs and they could engage in the active concerns of life, could obtain for themselves and families a plentiful, though perhaps an unenvying fare, but are now lingering on beds of sickness, and perhaps of death. And will not those, upon whom providence has bestowed enough of this world, lend a listening ear to the tale of woe, and render such assistance as may be in their power? Let them make the condition of the suffering poor their own, and then apply the maxim; 'Whatsoever ye would that men should do to you, do ye even so to them.'

It is not my intention, my hearers, to dress up ideal figures of poverty and want, of sickness and distress, and present them to your imaginations so as to excite an artificial sympathy. I am only anxious to present this view of the subject before you, in its true light, so as to call your attention to it, and to induce you to do what you may be able, towards relieving the woe, and alleviating the distresses, of the unfortunate and suffering poor. Those who have visited the dwellings, where sickness and poverty have joined hands, are well convinced, that I could give but a faint description of the reality, were I to attempt it.

It is the will of heaven, that the rich and the poor should live in the same community. 'Ye have the poor always with you.' And this being the case, let us henceforth act upon the principle of mutual assistance. Let all be encouraged, in every condition of life by all the motives which Christianity present, to have opportunity, and heaven will bless their exertions. Let them not be weary in well doing; for in due season they shall reap, if they faint not.

### From the Universalist Expositor.

#### Scripture Explanation.

Explanation of Matt. 10, 14, 15 and parallel texts.

"And whosoever shall not receive you nor hear your words, when ye depart out of that house or city, shake off the dust of your feet. Verily I say unto you, it shall be more tolerable for the land of Sodom and Gomorrah in the day of judgment, than for that city."—Matthew 10, 14, 15.

Considering the doctrines which have prevailed in Christendom, it is by no means surprising that this text has been commonly understood to refer to a day of Judgment in the immortal world. The future tense of the verb, shall be, seems to favor such an application, when considered in connexion with some of the most striking circumstances of the subject. When our Saviour spoke these words, Sodom and Gomorrah had for ages ceased to exist in the world; and still he said 'it shall be more tolerable for' them in the day of Judgment, than for the cities which should not receive his disciples, nor hear their words. Accordingly, it is contended, the Judgment here mentioned must be in the future world, where alone Sodom and Gomorrah, long since perished, could be arraigned. Such has been the almost unanimous conclusion of those who already admitted the doctrine itself, especially among the common class of readers.

But general as this consent has been, some of their most judicious commentators and some of their best critics in the original languages, have been convinced, against their prejudices, that the text ought to be applied otherwise. This will appear from the quotations which we are about to adduce from Dr. Hammond, Bishop Pearce, Dr. Seiler, Gilbert Wakefield, and Dr. A. Clarke. Dr. Hammond was of the church of England; and though his works are now superseded in a great measure by others, they still hold a rank among standard authorities. Dr. Pearce, also, of that church, was perhaps the soundest critic it has produced. He was the intimate friend of Sir Isaac Newton, and one of the first scholars of his age in ancient literature, profane as well as sacred. Dr. Seiler was a standard German critic, and author of a commentary on the New Testament. Gilbert Wakefield was an English Unitarian, celebrated for his extensive knowledge of the Greek language, and well known by his translation of the New Testament. Dr. A. Clarke, lately deceased, was in point of Biblical literature, the most eminent writer of which the Methodist church could ever boast. We now lay before the reader their exposition of the latter part of the text.

Dr. Hammond expresses its meaning in the following paraphrase: I assure you, the punishment or destruction that will light upon that city, shall be such that the destruction of Sodom will appear to be more tolerable than that. He then refers to what he had said in another place on the phrase, kingdom of God, where he thus quoted and explained the text: Verily I say unto you it shall be more tolerable for Sodom in that day (i. e. not in the day of judgment to come, for that belongs to each particular person, not whole cities together, but) in that day of the kingdom of God, than for that refractory city. God's dealing with Sodom in the day of their destruction with fire and brimstone, shall be acknowledged to have been more supportable, than his dealing with such contumacious impudent cities of Judea.—Paraphrase on Matt. x. 15, and Annotations on Matt. iii. 2.

Bishop Pearce says, "in the day of judgment: i. e. in the day of the destruction of the Jewish state, called the coming of the Son of man, verse 23." He adds, in a note, "The sense of this verse seems to be this: that which formerly befell Sodom and Gomorrah, was more tolerable than what shall befall this city. That the day of judgment, here mentioned, is to be thus understood, appears from what is said concerning Capernaum, in chap. xi, 23, compared with verse 22 and 24, of the same chapter Univ. Hist. v. iv. p. 210.—Commentary on Matt. x. 15.

Dr. Seiler says "Perhaps in this passage Jesus had a view to the terrible events which were coming on those cities and their inhabitants in the approaching war, and which were such as the people were then accustomed to regard as divine judgments." He indeed thinks it also possible that Christ may have referred to a judgment in the next world.—Seiler's New Testament, zu Matt. x. 15.

Wakefield translates the text thus: 'Verily I say unto you, it will be more tolerable in the land of Sodom and Gomorrah in a day of judgment, than for.' &c. And he adds this Note: 'em hemer kriseos, in a day of vengeance, punishment, or trial.' This is undoubtedly the genuine sense of the phrase, which has not the least reference to the day of Judgment. All that our Saviour intends to say is that when the temporal calamities of that place come upon it, they will be more severe than even those of Sodom and

Gomorrah. See the phrase employed in precisely the same meaning, by the LXX. in Prov. iv. 34, where, instead of kriseos, Aquila and Theodotion have ekdikeseos: Isa. xxxiv. 8, and my commentary on this place. Our Saviour, I apprehend, had Jerusalem principally in view in this declaration.—Wakefield's New Testament Matt. x. 15, and note in loco.

Dr. A. Clarke says, 'in the day of Judgment: or, punishment kriseos. Perhaps not meaning the day of the destruction of the Jewish state by the Romans; but a day in which God should send punishment on that particular city, or on that particular city, or on that person, for their crimes. So the day of Judgment of Sodom and Gomorrah was the time in which the Lord destroyed them by fire and brimstone, from the Lord out of heaven.' Commentary on the New Testament Matt. x. 15.

To the foregoing we may add the Unitarian authors of the Improved Version of the New Testament, and Mr. Kenrick, a Unitarian Commentator, who say, "The common doctrine of a day of future judgment. The former translate the text, after Wakefield's manner, thus, 'Verily I say unto you, it shall be more tolerable for the land of Sodom and Gomorrah, in a day of judgment, than for that city.' And the latter is inclined to refer this and the parallel passages of the destruction of the Jewish state.—Improved version, &c. on Matt. x. 15. Kenrick's Commentary on the New Testament, on Matt. x. 15, compared with xi, 22, 24."

Such is the judgment of these authors, whom none will suspect of any partial bias in favor of the application to a time of temporal calamity, since all their prejudices of a general kind would have naturally disposed them to the contrary. Of course, we conclude, that intimately acquainted as most of them were with the character of Scripture language, and in particular with that of the New Testament Greek, they did not discover, in the future tense of the verb, any objection of moment against their interpretation. We must indeed, confess that, so far as our knowledge extends, no example can be adduced that is altogether parallel with the anomaly supposed to be found in this case, but every body who has read the original, knows that the tenses are not there used with the same precision as in our own language at the present day, and that instances often occur which can be reduced to no fixed rule either of grammar or rhetoric. Even the mere English reader of the Bible must have observed that, in strong expressions, the verbs as well as the other parts of speech frequently assume a license, equally irregular, if not precisely the same in form. Thus, the prophet Ezekiel says to Jerusalem, "thine elder sister Samaria, she and her daughters, that dwell at thy left hand;" though this meaning was, not that they dwelt there at that time, but that they had dwelt there; since it appears from what the prophet afterwards said, that they were then carried away into captivity. "And thy younger sister, that dwelleth at thy right hand, is Sodom and her daughters;" though it is well known that Sodom and her daughters had not dwelt there, for ages. Other instances might be alleged of as great a latitude in the use of tenses as the authors just quoted have implicitly attributed to the text under consideration.

In order to prevent as far as possible, our interpretation from being affected by prejudices derived from our own doctrine, we shall examine the text independently of the leading question, whether the Scriptures teach a day of judgment in the future state. Let the only inquiry be, What is the most natural meaning of this one passage in particular, and of its parallel passages? Now, it should not be overlooked, that our Saviour here speaks of the land of Sodom and Gomorrah: 'it shall be more tolerable for the land of Sodom and Gomorrah,' an expression plainly referring to their earthly and political existence. Had he meant to allude to them as a class of individuals in the world of spirits, would it not be absurd rather than natural or striking, to call them the land of Sodom and Gomorrah? We do not ask whether it is possible that he could use this form for that purpose: the proper question is, would it be likely thus to occur to any speaker either as a simple or as a customary phraseology, or even in the way of strong and vehement diction? If not, we ought by no means so to apply it, without apparent necessity. To us there appears a very impressive figure in the transfer of the tense, representing the judgments on both the ancient and the existing cities as inflicted at the same time, and thus rendering the comparison the more vivid, and the contrast the more striking. But what propriety or force there would be in carrying the land of Sodom into the future world, we cannot conceive. Again; we must observe that the literal translation of the next phrase, is, not 'the day of judgment,' as it stands in our common version, but 'a day of judgment,' meaning in whatsoever time in which God should see fit to administer retribution to that city: 'It shall be more tolerable for the land of Sodom and Gomorrah, in a day of judgment, than for that city.' and so ought the parallel texts to be translated. Of course the allusion here is not intended to point out in a direct manner any one fixed and definite period, such as the last and general judgment is supposed to be; and to recognize the fact, in a general way, that a time of recompense would come. And this time seems left to be more particularly defined by the succeeding context, in which Christ assures his disciples, that notwithstanding all the persecutions and dangers they were to encounter, he that should 'endure to the end,' would be saved. 'Verily I say unto you,' adds he, 'ye shall not have gone over the cities of Israel, till the Son of man be come.' &c. The 'end' here mentioned, and this coming of the Son of man, were, without question, events then near at hand, and probably those connected with the destruction of the Jewish state.

The interpretation suggested by the foregoing consideration, will be confirmed, if we now proceed to examine the parallel passages. The text on which we have thus far remarked, is quoted from St. Matthew's record of Christ's address to his twelve disciples, on first sending him forth to preach and to work miracles. St. Mark records, though much more briefly, the same address; and here we find in the common copies of his gospel, the same expression almost verbatim: "Verily I say unto you, it shall be more tolerable for Sodom and Gomorrah in the day of judgment [literally, in a day of judgment,] than for that city." But these words are said to be spurious, and to have been interpolated in this place from the corresponding passage in St. Matthew. We therefore pass them by. Only two other texts are found, that can be considered parallel.

One is in the eleventh chapter of St. Matthew's gospel: "Then, when he [Christ,] to upbraid the cities which were disobedient to his mighty works, &c. &c. Chorazin, we unto thee, Bethsaida! For if the mighty works which were done in you, had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes. But I say unto you, it shall be more tolerable for Tyre and Sidon at the day of judgment [literally, in a day of judgment,] than for you. And thou Capernaum, which art exalted unto heaven, shall be brought down to hell [literally, to the place of the dead,] for if the mighty works which have been done in thee had been done in Sodom, it would have remained unto this day. But I say unto you, it shall be more tolerable for the land of Sodom in the day of judgment [literally, in a day of judgment,] than for thee."

Here it is manifest that all the assertions (excepting, for the argument's sake, the particular phrase in question,) related to temporal concerns and circumstances. The address was made to cities rather than to individuals. Tyre, Sidon and even Sodom would have repented and remained unto that day, (such would have been the consequences,) had the mighty works been wrought in them, which were done in Chorazin, Bethsaida and Capernaum. Since these, therefore, continued still impenitent, they would whenever their time of retribution should arrive, be visited with a more intolerable judgment, than that of the former. And the general character of this judgment is plainly enough intimated: Capernaum, which was highly exalted, should fall to the very depths of desolation; as we find it actually did, probably in the approaching Jewish war, so that even its site cannot now be ascertained. If, then, those explicit ideas that form the chief links in the chain of thought which runs through this passage, may be allowed to aid in the explanation of the more doubtful phrase, all will be clear.

The remaining text is in the tenth chapter of St. Luke's Gospel; and it deserves the more careful notice, since it is evidently but a repetition both of the passage just quoted from St. Matthew, and of that which stands at the head of this article. "But in whatsoever city ye enter and they receive you not, say ye, 'Thou city which rejectest the Son of man, who dost send thy messengers in raiment of holiness, and say, Even the very dust of your city which cleaveth on us, we do wipe off against you. Notwithstanding, be ye sure of this, that the kingdom of God is come nigh unto you. But I say unto you, that it shall be more tolerable, in that day, for Sodom than for that city. Woe unto thee, Chorazin! woe unto thee, Bethsaida! for if the mighty works had been done in Tyre and Sidon which have been done in you, they had a great while ago repented, sitting in sackcloth and ashes. But it shall be more tolerable for Tyre and Sidon at [in,] the judgment than for you. And thou, Capernaum, which art exalted unto heaven, shall be thrust down to hell [literally, to the place of the dead,] for if the mighty works which were done in thee had been done in Sodom, it would have remained unto this day. And, in addition, it should be observed that what is called 'a day of judgment,' in the leading text of this article, is here called 'that day,' referring apparently to the time of 'the kingdom of God,' mentioned just before as having already 'come nigh.' This day of the kingdom of God was probably the period in which the Jewish state was to be destroyed, certainly it was a time which had already 'come nigh,' and which, therefore, cannot still be future.

Thus if we mistake not, all the circumstances of the case—the context of the passage, the general tenor of the passage itself, the parallel texts and all the phraseology, except the future tense of the verb—coincide in favor of a reference to the temporal calamities then approaching. The reader will judge whether the tense alone affords sufficient ground for setting aside all these considerations; or whether it may not be more properly regarded as an impressive figure, in a vehement and elliptical sentence. H. S. 2d.

\*Poole, in this Synopsis Criticorum in Matt. x. 15, refers to Piscator as, applying the text to the time of the destruction of Jerusalem. In this regular commentary on Matt. however, Piscator refers it to a future judgment. Poole may have alluded to some of his other works. Piscator was an orthodox commentator, and a Professor of Theology at Strasburg. †Ezek. xvi. 46-59. Perhaps the nearest approach to a parallel phrase is to be found in our Saviour's solemn protestation concerning his prophecy of the fall of Jerusalem, 'Heaven and earth shall pass away, but my words shall not pass away; of which, it is now generally agreed, the meaning was, It is easier for heaven and earth to pass away, than for my words to pass away. (Matt. xxiv. 35; Mark xiii. 13; Luke xii. 16.) Here, as in the case of the text in question, the object manifestly is to express a comparison in the most striking manner.

‡The article is omitted in the Greek text. Bishop Middleton, who wrote a large and celebrated treatise to illustrate the usage of the Greek article, tacitly admits that according to all the established rules it ought to have been found here in the original, if the reference was to the last and general judgment; though he still contends, on other grounds, that this must have been the judgment alluded to.—Doctrinae of the Greek Article, Pt. ii. on Matt. x. 15.

§Matt. x. 22, 23, compared with verses 15-22.

||Mark vi. 11.

¶Griesbach rejects them, and stamps them with his strongest mark of a spurious leading. See his New Testament in loco.

2\*Matt. xi. 20-24.

2\*Luke x. 10-15.

2\*See Art. i. § 2, of the Univ. Expositor, vol. i.



## THE INTELLIGENCER.

—And Truth diffuse her radiance from the Press.

GARDINER, FRIDAY, APRIL 5, 1833.

## THE PROGRESS OF TRUTH.

It cannot but be a cause of grateful and devout joy to the mind of every believer in the sublime and glorious doctrine of universal love and salvation, as he casts his eye over our beloved country and compares the present state of religious opinions with what it was but fifty years since. Then, though there was no legal union of "Church and State," the partial theology of exclusive theologians, was as universal, and held as rigid a power over the minds and consciences of the people, as in almost any nation of Europe. True, there were, even then, some few lights that shone—dimly, as if to make the general darkness more visible,—and once in a while the genius of free inquiry attempted to assert her legitimate power and to break in upon the massive fetters which held the mental world in bondage; but those lights were derided as sort of *ignes fatui*, or were persecuted and shunned with obloquy and reproach. And the spirit of inquiry, contemned and derided as the *spiritus in licentiousness*, was chased into solitude and gagged. Now, what do we behold? Aye—what do we not behold? Could our fathers have anticipated what we now see? Could the Calvinists have dreamed as much as has happened to their party? Could the Liberals have hoped for all they have realized? We are hardly mindful of our blessings while we are in the enjoyment of them. To estimate the triumphs which a few years have accomplished, we must look back to a period anterior to the commencement of those triumphs, and compare the condition of things with the present. On such a comparison whose "liberal soul" is not "made fat" on beholding what has been accomplished under our republican institutions? Every where—on all sides—we behold the stern and deformed features of Calvinism retiring abashed before the rapid tide of light which is being poured all over our country; and the cause of liberal christianity putting on her beautiful garments, subduing the moral wilderness and converting it into a fruitful field, and going forth, with less and less resistance, in her strength, asserting the paternal character of God, and awakening and confirming the richest hopes of His goodness amongst the children of men. This is not mere fancy—it is no fiction. The change is a reality—a change over which the exclusive party weeps and gnasheth its teeth,—a change over which the liberal friends of truth rejoice with joy unspeakable. It is a change inevitable in the very nature and tendency of our free institutions.

Fifty years ago, there was hardly a believer—an open and avowed believer—in the philanthropic doctrines of the Gospel as now understood. What few believers there might have been, were compelled, as it were, to keep their light under a bushel, or to enjoy their hopes in secret. The spirit of Calvinism held an undisputed sway over the public sentiment. Now, public bodies of Universalists, embracing Conventions, Associations, Conferences and Societies exist, and are flourishing, in every part of the Land. And the increase of their cause, rapid as it has been, we have every reason to calculate will be permanent. For their doctrine is not the offspring of excitement—it is not the fruit of passion. It has not sprung up in a night, like a gourd; but in the broad glare of the sun of science, in a congenial soil; and whilst it has proudly withstood the severest storms of persecution, it has continued to multiply and grow, and will finally we doubt not, be as a tree which shall afford fruit and shade for the mentally oppressed of all nations.—It is a doctrine engrafted from the Holy Scriptures upon the understandings of men; and its influence we trust in most cases reaches the hearts of its friends. Thus seated, and being watered by the dews of divine grace, it will, it must, flourish.

But we did not, in these remarks, design to speak entirely of Universalism as the exclusive livery of a sect. The sect, as such, we are persuaded, does not increase even so fast as the sentiment they maintain. There are thousands of reasons, some of which may be innocent, which prevent many from adding their numbers to help build up the sect numerically. Still the doctrine finds favor from year to year, in the minds and in the hearts too of a great many professors of other denominations. Nay, the improvements which are going on in all sects are tending, surely and obviously, to the essential features of Universalism. We are as well persuaded of this as we are that the political sentiment of most of the civilized nations of Europe, France and England is tending to republicanism. Dr. Paley has somewhere said—and it is very true—that the different sects are continually changing by silently contracting the improvements of their neighbors. He adds that these improvements are generally borrowed without credit being given for them, owing to the attachments which people cherish for a name; and that the name is the last thing changed. We find it so in the history of sects for the last

half century in this country. Formerly naked, bald Calvinism was preached and published openly without shame or reserve. The doctrines of a local hell of fire and brimstone, of personal devils, of infinite and endless misery for the non-elect were proclaimed with all confidence—the multitude heard and swallowed them all as "sound doctrine" and "pure Gospel." Is it so now? Not at all! The really Calvinistic sect, if it can be said now to exist, is too insignificant even for ridicule. Those who hold to the name, indeed, still exist—though even the name is now for the most part shily confessed, or owned not above a whisper,—but they have silently renounced the most odious features of the system and never preach the doctrine. All other sects, too, have become more liberal, in proportion as they have become more enlightened. Who now believes in a local hell? Hardly a man who enters the pulpit—hardly a hearer who sits in his pew, in any church. The doctrine of endless misery, too, if it be frankly preached, is generally proclaimed with so many explanations and qualifications, as about to disarm it of its terrors. Some do, indeed, yet *some* orthodox as he may profess to be, and is not displeased—shocked? We ask no better evidence that the doctrine is become intolerable and unpopular, than is to be found in the fact that whenever it is preached boldly, in naked colours, people every where go away expressing dissatisfaction with the preacher. He is regarded as a fanatic—as an unsafe and an unsuitable man.

We are acquainted in several orthodox Societies. Their preachers once in a while venture to preach the doctrine of endless misery with the boldness whereby it was wont formerly to be proclaimed. And whenever this is done, we are always sure to hear of it, even from some of the most devoted friends of the Society, as something astonishing and almost unpardonable. The truth is, public sentiment is setting against that barbarous notion. People will hardly bear it now; by another generation we make no doubt they will repudiate altogether.—The tendency of things is to Universalist views. And whether the Universalist sect as such will prevail over all others or not; we are satisfied that our doctrines are destined to swallow up all others. Universalism will triumph, whatever may become of the sect that is now its chief defender. Ours is a triumph of principle. And such a triumph is glory enough for all who are engaged in helping it on.

## WESTBROOK SEMINARY.

We are informed by Br. Brimblecom, that the Trustees of the Westbrook Seminary had a meeting on the 21st ult. and resolved on proceeding to erect the contemplated Building for the reception of students. An energetic Committee was appointed to carry the Resolve into effect. We trust that now something will be done worthy of the friends of the Institution. The available funds of the Seminary at present amount to a little rising \$3,000.—not including the land—8 acres—which makes the whole amount belonging to the Institution about \$4,000.—Two thousand dollars more will probably be needed to enable the Trustees to accomplish their objects, and to put the Institution in operation. For this sum they will have to rely upon the liberality of the friends of the Seminary in Maine and the adjacent States. We cannot permit ourselves to doubt, that, on application, our friends will cordially contribute to make up this amount. To this end, perhaps it would be well for the Trustees to appoint some suitable person to visit different parts of the State with a view to present the character and claims of the Institution to the public, and to receive the liberality of its friends. As this is the only Institution of the kind in all New England, and is located at a point quite accessible to this sisterhood of States, we may hope that it will find friends elsewhere than in Maine. We do believe that such a Seminary is of immense importance, and trust it will be well and promptly supported.

An Institution of a similar description—projected, we believe, since the Westbrook Seminary was incorporated—has been established in Clinton, N. Y. called the "Liberal Institute." The buildings were erected last year, and the school put in operation the past winter. Thus far the enterprise has succeeded beyond the expectation of its friends. From a Catalogue of Students which we notice in the Utica Magazine of the 23d ult. we find the names of fifty-nine young gentlemen who attended during the First Term. This is a good beginning. There is a Female Department connected with the Institute; what number of scholars it has had, we are not informed. Br. S. R. Smith of Clinton writes us on the subject, under date of March 22, as follows:

"Our Liberal Institute is prospering—the building is one of the best in America. The last term was able, and since the opening of the Term in Dec. fifty nine pupils have entered though from the fact that some were absent for a few weeks, there has never at once been over fifty."

He adds, in relation to another subject; "The good word of God is progressing in all this region in an unprecedented manner; and we are daily adding new preachers, Societies and meeting houses. The

rage of fanaticism is that of despair, and the efforts of determined zealots, result in disappointment. Truth, truly and earnestly, is depressing its beams upon the mass of the people, and with its light, exhibiting the benighted of the stocks of darkness."

There is an Orthodox College in Clinton which receives students, and the Liberal Institute has to contend against its power.—The Westbrook Seminary will have no such home opposition, and we see not why it should not succeed as well as that in Clinton.

## PUBLIC MORALS.

Our Orthodox brethren sometimes profess a desire for the promotion of morals in the community. If this profession be sincere, it strikes us that there must be an inconsistency somewhere; for their preachers, at the same time, not unfrequently maintain in the pulpit, that the moralist is the most dangerous man in Society. Moralists, they say, rely, and dispose others to rely, upon their morals for salvation; thereby neglecting religion as the only means of final acceptance with God. By this and similar arguments they often conclude and say, they have more hope of the profane and vicious, than of the moral man, and consider the influence of the latter more dangerous than that of the former. We never hear a man or an editor of this description professing a regard for public morals, without smiling within ourselves at his inconsistency. If morals are dangerous, why promote them? If the vicious are more likely to become the subjects of salvation, why not, at least, wink at vice?

## UNFAIRNESS.

There is an instance of unfairness, not to say dishonesty, in last week's Sinai's Advocate, which we are disposed to notice; not out of any hope of reclaiming the Editor, Mr. Wilson, and bringing him within any honorable rules—for such a hope we gave up long ago; but in justice to the fact which he has misrepresented, and that our readers may have an additional sample of his general character as an Editor.

Taking up our paper of week before last, we saw an editorial article in which we inadvertently on an admission by the senior Editor of the Gospel Anchor which might be construed into a credit given in favor of the honesty of a professed Atheist, on the ground that nothing short of an honest opinion could induce any man to avow a sentiment so irrational and unpopular. We commented freely on the language of the "Anchor," and expressed our dissent from it in no ambiguous terms. And yet Mr. Wilson, with this fact before him, not knowing that any Universalist in Christendom approved of that language, but actually knowing that one, and this the very person to whom he was indebted for the extract, disapproved of it, sits down and writes an article giving place to the extract and calling it "The manner in which Universalists view Atheism"—as if there was more than one, nay, as if "Universalists" generally, even universally (for he purposely keeps out of sight the fact that the only Universalist he ever saw mention the subject, disapproved of it,) view Atheism with very great favor. Such conduct in any thing short of a pious man and a minister, would be called contemptible and dishonest. We speak plainly; but the truth is a plain thing always.

## HOW WE GET SERVED—SOMETIMES.

Editors, the world always knew, every where "get more kicks than coppers." The galley slave who "sighs as he tugs at the oar," is not more emphatically a slave, than an editor must be if he expects a living by satisfying the public. All other creatures enlist some charity and sympathy; the public have decreed, by popular law, for aught we know, that Editors shall claim none of these things. Well, this we could bear—use having made our fate a second nature. But this is not the whole length and breadth of our humiliation. Editors must have a care that they are not also officers of any moral associations; if they are, the chance is that they must "go over the dam" of mercy altogether. We know and do testify to all this by experience. In proof we could give a long chapter of facts; for the present, however, we are content to give only one—and that relating to but a moiety of our professional station,—a very small one, of little importance were it not for "the principle," as the South Carolinians would say.

To say nothing of our editorial provocations, we design to speak now of our high official responsibilities. It is known perhaps to some, that we sustain a Secretary's Office in the Maine State Temperance Society,—an office of some labor, no profit and some expense. Well then, it must be known that a brother Secretary, Hon. S. M. Pond—a most vigilant officer, thinking to extend the Society, has within some months addressed letters to the supposed friends of the cause in different parts of the State, accompanied by copies of the Constitution, requesting such gentlemen to procure signatures thereto and make returns to us. A fair number of such returns have been made from all points of the compass. It is of no consequence to our present object to say, that if we have not been left to pay the postage on every one, we cannot recollect a case where we have not been so taxed. But what we are

now disposed to inform of, relates to one of these Constitutions sent to "Cranberry Isles" by Mr. P. to a gentleman no doubt—we cannot say what his name is, but it is Enoch something. Well, the other day it came to us; but like so much blank paper, on which we were made to pay the postage,—there being no name subscribed therein, nor any other word for our information. It was evidently sent by the said Enoch for the purpose of imposing upon and burthening us. Persons sending letters to any one from such an intent are liable in law to prosecution and damages. We have no disposition to injure him, but are willing to expose such miserable meanness. Perhaps he would piously spite us on account of our religious sentiments; or perhaps he is an enemy to Temperance—of these we know nothing; but think it no more than what is due to our own rights that such conduct should be exposed. We are willing to do our official duty and to bear the burdens of it—but are not willing to be imposed upon.

## RESIGNATION.

Br. Z. Thompson, Clerk of the "Maine Convention of Universalists" has forwarded to us the following, addressed to him by Br. G. Campbell, for publication in the Intelligencer. As the communication does not appear to bear a full date, we think it proper to say that Br. C. was in Quincy, Mass. at the time. We are sorry that Br. C. should think it duty to dissolve his official relation to us in Maine, and indeed it is our opinion that the course was unnecessary, he being out of the State. We doubt not, however, the honesty or purity of his motives in the case. We have had the pleasure of a most agreeable friendship with him, and are satisfied that that friendship cannot be disturbed by any official act.

January 2, 1833.

REV. MR. THOMPSON: Sir,—This is respectfully to inform you, and through you, the Convention, that it is my desire the connection heretofore existing between the Convention and myself, should hereafter be considered as dissolved.

Very respectfully,  
Yours,  
GEORGE CAMPBELL.

## CONTENTMENT IS WEALTH.

The Scriptures exhort us, in whatsoever state we are therewith to learn to be content; and when in the days of our boyhood, we received "copies" from a venerable usher, we were often required to write—"Contentment is the surest wealth." A Boston paper tells an anecdote somewhat in point, which runs in this wise: During the late cold weather a gentleman of that city, who was engaged in visiting the poor and supplying their wants, entered into one corner of a room where was an old straw bed, in which was a little boy, whom the mother was covering with some rags, on the top of which she placed an old door. "Mother," said the boy, "how do poor folks make out this cold weather, who have no doors to lay on their beds?"

## FIRST UNITARIAN.

It has generally been considered that the first work ever published in this country in which the Unitarian doctrine was positively avowed and argued, was the "Treatise on Atonement," by Rev. Hosea Ballou of Boston. This, as appears from a fact recently published, is not strictly correct. The honor belongs to Rev. Abel Sargent, who as long ago as 1793 published a Universalist paper in Baltimore called the "Free Universal Magazine;" in which, and in several other works by the same author, the strict doctrine of the divine Unity was plainly taught. Mr. Sargent is still living in Indiana, at the age of 67. Mr. Ballou's work, however, was the most regular and accredited volume which was published; and considering the influence it has had, he must still be considered the Father of Unitarianism in America.

## UNITARIANISM.

The public have long been told what American Unitarianism is not; we have noticed some appearances lately as if the public may yet be permitted to ascertain what Unitarianism is. The last Christian Register has several extracts from a Sermon by Rev. Mr. Peabody of Springfield, designed to repel several of the popular charges brought against Unitarianism, particularly those relating to their views of Election; the character of God, Sin, Conversion and Future Retribution. Lest any part of the extracts should be deemed objectionable, the Editor evinces his usual caution by saying that some of the author's views (we are not allowed to know what ones) are not exactly agreeable to Unitarians in general. Those views we presume are, whatever the reader may not be pleased with.

We are tempted to copy one article, in order that the public may be informed, so far as we are able to inform them, what Unitarianism is not and is.

But this is not all; they think we teach that no man has any thing to fear in the future world; in other words that all will be happy as soon as they pass over the boundary of the grave. If we believed that doctrine we should know it; but there is no shadow of reason for saying that we believe it, except that we do not say that those who believe it are not Christians. Their opinions are their own; we are to answer only for ours. But we do not agree in any single point of doctrine with those who teach that all the suffering occasioned by sin ends in the present world. [What? Not on the "Point" of Unitarianism?] We

see no punishment in this world; [?] we see miseries and sorrows; but they are trials, they are not distributed by any final law; they come alike to the evil and the good. We think that when a man enters another life, he enters it in the state of moral improvement or moral guilt, in which he departed from this world. We know of no pleasure there which can drive the feeling of uneasiness and pain; we know of no sleep in which they can forget their sorrows; therefore we think they must be miserable, unless they are greatly changed by passing through the grave. Of such a change we see no intimation—no evidence whatever. They will leave their bodies in the grave, but their sins must go with them, because their sins are in the soul; the body can no more on than any other clay; it is the soul which sins, and which must suffer if it is guilty. We reproach no other sect when we say that we believe that the judgment is not here, but after death; there, every man shall receive according to his deeds—they that have done good shall come to the resurrection of life and they that have done evil to the resurrection of despair.

But they say that if we believe all this, we believe in the final restoration of all to heaven; that if there is suffering in the future world, it will have an end at last. Let them come and see. If we believed that doctrine we should declare it, for we have never learned to be ashamed of any sincere convictions. But we do not believe in the restoration of the guilty, because we do not find it taught in the Scriptures. If we considered the punishment inflicted by God, we might believe that it would pass away; but we regard it as never inflicted; men are free both in choice and action and they bring this misery on themselves against the counsel and warning of God. We believe it to be the unalterable order of nature that happiness shall be produced by goodness, and that misery shall follow sin.—These consequences are before us; [here?] if we choose to suffer. When a child is told by his father that if he does wrong he will suffer, he has no right to say that his father inflicts the punishment which he suffers; nor do we believe that the punishment of sin is any more directly inflicted by our God.

Men can never in this world or another, be happy without being good. If they go into another world impenitent, what do we know of there that can move them. It is the goodness of God which leads men to repentance; now can they see more of his goodness than they do now? what can they find there which will act upon their hearts, if nothing can move them to repentance now? If they hear not Christ and his apostles here, we know of nothing that can restore them after they have gone down to the dead. We do not say that men will not be finally happy, but we find no assurance that they will. Those, however, are subjects on which we do not enlarge; we leave them where the gospel left them; we do not try to lift the awful, deep and heavy veil which hangs over the eternal world. We use the words of Scripture—we debate to no one what meaning he shall give them; never attempt to explain them; we leave all to the Most High, knowing that the guilty will suffer all that is just, and nothing more than is just; we consider it our duty rather to warn men to fly from the wrath to come.

Now the first part of this is all moonshine—it is fighting men of straw. We never heard Unitarians charged, and almost know they never were charged with believing there is no future punishment. The success with which this charge is met is calculated to prepare the mind to expect equal sincerity in repelling real charges.

If the foregoing is not as arrant a piece of "non-committalism," as could well be written, then we never saw anything of the kind. First the writer believes God is the Father of all and that he never will do any thing to them inconsistent with their final good. And yet he does not believe they will ever be happy. Why? because God punishes no man, either here or hereafter. And yet he does not say all will not be happy. The whole subject as to the future state is all in the dark. The Gospel has not lifted the awful, deep and heavy veil which hangs over the eternal world—Unitarians, therefore, pretend not to know what is beyond death;—and yet they believe some men will be miserable, aye, miserable forever with the possibility of being saved notwithstanding! And is it so? Has the Gospel which has "brought life and immortality to light," left the whole subject of man's future destiny in the dark? It is a convenient thing perhaps to believe any thing or nothing, according to what company you are in, or to express yourself with studied ambiguity when in the presence of persons of different opinions; but such a course will never in the end obtain the public respect, or insure for such people ultimate success in promoting their cause. Give us men who may be found somewhere.

If we are to receive the foregoing as the views of Unitarians generally, we are to understand those Christians to believe that the guilty will be punished after death, but that there is no punishment after death inflicted by God; that the guilty will never be reclaimed and made happy; yet they do not say that punishment will be endless, or that all men will not be saved. And all this they believe and disbelieve behind that impenetrable veil which no Unitarian presumes to lift, and notwithstanding the Gospel has left the final destiny of mankind in the dark.

## CONUNDRUM.

The Lynn Messenger proposes the following as a Conundrum:

Why are printers' bills like faith? Because they are the substance of things hoped for, the evidence of things not seen.

We must demur. If the answer would stand, what printer from such "evidence" would not prove before he went to sleep, that every one of his delinquent subscribers is an honest and responsible man? We should say, printers' bills are like faith.—Because printers "cannot live on faith alone."

## LIFE OF MURRAY.

The Rev. T. Whittemore of Boston has in press a new edition of the Life of Rev. John Murray. The text will be the same as the original edition, but a considerable body of Notes and one or two important portions of his biography will be incorporated with it. To this will be added an Appendix, containing Sundry documents &c. The size will be increased, but the price will not be enhanced.







## POETRY.

## SABBATH EVE.

There is a time when moments flow  
More happily than all beside,  
It is of all the times below,  
A Sabbath at the even tide.  
Oh! then the setting sun shines fair  
And all below and all above,  
The various forms of nature wear,  
One universal garb of love.  
And then the peace which Jesus brought,  
The life of grace eternal beams,  
And we by his example taught,  
Will prize the life his love redeems.  
Delightful scene—a world at rest;  
A God of love—no grief, no fear;  
A heavenly hope—a peaceful breast,  
A smile unclouded by a tear.

## MISCELLANY.

## [From the Universalist.]

## THE PROPER PRINCIPLE.

\*Caramore ut ei virtute non gesta esse videatur.  
"I will show that what I did was not the effect of chance but of virtue."

If an inquiry should be made into the motives of many who have performed deeds, in the eye of the world virtuous and great, if the secret springs of action could be severely scrutinized, not only mankind at large, but the honored themselves would be astounded and mortified at the result. Instead of a firm, unwavering principle of virtue at the bottom, prompting and sustaining good works, it would be found in many cases, either that the moving cause was base and corrupt, or that the idolized man was, if we may use the expression, the 'creature of chance.' This latter phrase is in common use with regard to man, and I apprehend it to be true, but in a different sense from that in which it is usually received. He is the child of chance, as he is destitute of fixed principles which he can bring to bear upon every proposed action, and by which test its propriety or utility; and as much so as a vessel without sail or rudder is the creature, and at the disposal of winds and waves. It may be a matter of wonder to some, that men with so little of true principle should have acquitted themselves so well in the performance of their various duties. It is somewhat strange, and the fact as I think, speaks strongly in favor of human nature; but when we think how much happier mankind would have been, how much misery and evil would have been spared, if they had been the creatures of 'principle' instead of 'chance,' our wonder is turned to sorrow and shame.

We should ridicule or pity the infatuated mariner who should launch his bark upon a troubled sea, in the midst of darkness and storm; and though he might happen to gain his desired haven, the chances would be a thousand to one that he would either founder at sea or be dashed upon a rocky shore and miserably perish. Yet men in general are not a whit wiser than such a person, for they often embark upon an uncertain voyage on a perilous sea, with winds and waves and all the elements in commotion around them, and take no thought for the most important of those implements which would enable them to keep their course, withstand the gale, and accomplish their end in safety. We cannot in life imitate the mariners of old, and creep along around the headlands and under the shelter of the coast, and patiently watch the stars for our guides; we must launch boldly into the broad ocean, prepared to meet the worst, nor depend on stars or favoring tides, for the former are too often obscured by clouds, and as to the latter, life's waters are so full of whirls and vents, that we should only be whirled around on the surface, to be ultimately involved in the maelstrom of disappointment.

What then, is requisite to guide the human voyager aright and in safety? Answer; principle, as the basis of education. There is no man so high that he needs it not, no man so low that it would not often be his salvation. All; princes, lords, clergy and people must possess it or they are deficient in one of the noblest and most admirable elements of character. What is even an emperor without it? His will is the supreme law; he is not amenable for his acts to authorities of men; for it is the received maxim of empires that, 'the King can do no wrong.' He insults, injures, slays his subjects, sets law human and divine at defiance, and conducts more like a madman than a reasonable being. Does not such a man need a king in his own breast? Should not a tribunal be established there, before which he should be obliged to bow and plead, and if convicted, suffer its humiliating sentence? Needs he not, like the ancient Macedonian ruler, a monitor to whisper to him daily and hourly, 'Thou art a mortal; and frail? What is the poor man without principle? A villain. Wealth and power free their possessors from temptations to transgress the common laws of society, and from a multitude of temptations to low crime that assail the hearts of the poor. But set principle with its flaming sword at the gate of the soul, and though a man be poor, hungry, naked and forlorn, and though the arch serpent whisper the soft and tempting words in the hour of the deepest want, yet charn he never so wisely, it is without effect; sin shrinks back abashed, and the whole train of moral evils stand in vain to enter. The two classes just noticed may be called the parentheses of society; and the reasoning which is applied to them, applies with equal truth to all the classes of men which they include.

Are parents generally aware of the importance of fixing principle as a first, firm basis of character? We fear not. They are anxious that their children be well educated and expend large sums in bestowing upon them what it is the custom to call accomplishments and graces. The temple is raised, the pillars are perfectly modelled, and the pavement is tessellated with marble of rich and various colors, and the dome is scrupulously chaste and neat; and why should not the structure stand, beautiful, classic, simple and enduring? Alas! there is but one reason, and that is, while all this labor has been expended on the building, the foundation has been forgotten, and instead of standing on the rock of principle, it is founded on the sand, and when the winds blow and the rains descend and the floods swell and the elements beat upon it; it must fall. Parents frequently lay the unction of self-praise to their hearts for their great care of the proper education of their children. The mechanic says, 'I have labored day and night that my child might have the means to obtain useful knowledge, and God be praised, I have not labored in vain; the merchant, 'I have lavished my wealth without hesita-

tion that my sons and daughters might enjoy the tuition of the ablest teachers in all the branches of polite literature and general science, and my heart is at rest; the lawyer, 'my son is the graduate of an university, and is regarded as a man of strong intellect, and a finished scholar; thank Heaven I have done my duty! But has he done his duty? Has he, or any one of them done every thing that duty demanded? Not unless they have fixed in the hearts of their children firm principle. Not unless they have given them such a guide as will lead them to employ their learning and talents in a good cause, to advance their own usefulness, the happiness of their race, and the interests of true christian doctrine.

To the one deficient in principle, the power of injuring himself or others increases in a ratio corresponding to his means of influence over the minds of others. No one has more command over his fellows than the man of cultivated, vigorous intellect; and he who gives his child the advantages of education without principle, is like one who should place a two-edged sword in the hands of a madman, with which to smite and to slay on the right hand and on the left. For he is indeed to be feared and avoided who, without one virtuous motive, is let loose upon society in all the strength of intellectual armour; and better would it be for an unsuspecting young man to be smitten lifeless to the earth than to come in contact with such a wayward spirit. History presents us melancholy examples of men of this class, who destitute of religious motive, have employed their high powers and vast acquirements in the debasing trade of misleading, I had almost said, murdering, the minds of their race. The self-styled philosophers of France, were, it must be confessed, deeply imbued with the spirit of ancient literature, and many among them whose names are stained by their doctrines and crimes, stand preeminent as prodigies of learning and skill in the wisdom of men. They wanted one thing, without which their boasted attainments were "as sounding brass and a tinkling cymbal," namely, principle; and wanting this, they fell. The same reasoning may be applied to all ranks and conditions of men.

But there is one principle of the politician, another of the private man; one of the prodigal, another of the miser; one of the philosopher, another of the fool; (for there may be method in folly as well as in madness) and as many other classes as can be enumerated all act from principle such as it is. The politician may possess the principle of patriotism, the private man, of obedience to the laws, the merchant, of honesty, and the gentleman (so called) of honor; yet these are not the 'proper principles,' and of themselves are frail, narrow and insufficient. The man who is governed by one single principle, and that a worldly one, is like the leaning tower of Pisa. He has indeed a foundation, such as it is; but it lacks breadth and strength, and consequently, his character, instead of standing upright in the perfect symmetry of honesty and virtue, is distorted; it leans; and unfortunately in the wrong direction. If I were inclined to make exceptions, I might adduce cases where the deficiency, although marring the general harmony, may be at least excusable, inasmuch as it leans towards virtue; but my principle is severe and will not allow even this bias towards, perhaps, favorite faults.

Should every one be swayed by his peculiarly motive without any other or higher principle governing the world would present a singular, nay, a revolting spectacle. If we survey the aspect of general society as presented for a few years past, we shall find here and there examples of the workings of single principles in their fullest power. The greatest warrior of the age, was the slave, body and soul, of principle in a certain sense. And what was the result? War, carnage, misery in its most horrible forms, and all manner of evil passions in the hearts of men. Napoleon intrigued from principle, manœuvred from principle, battled from principle, and fell by his adherence to principle; but unfortunately it was not of the right kind; it led him to trample on the rights of men, to pursue his gigantic plans at the expense of the blood and happiness of millions, and all to satisfy his vast, deep, absorbing love of glory and power. The greatest poet of the age, whose name and labors, in spite of all his failings, cast a halo of glory on the times in which he lived, was an unprincipled man, and that too, to speak in a paradox, from principle. It was his principle, his pride to be unprincipled; for as he felt himself above the common natures, he conceived himself above the common laws of men. He scorned the trammels of society, and to show how much he thought them beneath them, often plunged into deep excess and dissipation. His moving principle was a stern spirit of defiance to the laws of God and society; and a more unhappy one, he it said, never entered into the heart of man.

Facts like these convince us that mere worldly principles are entirely insufficient to guide us aright in the way of life, for the noblest spirits under their guidance have lapsed and fallen away from virtue. Our first answer then, was not sufficiently comprehensive. It is not enough that we possess principle in the abstract; we need and can depend only on religious principle. This, like the Urim and Thummim on the breast-plate of the Jewish high priest, gives a divine freshness and splendor to all the principles and powers, natural and acquired; without it the jewels of the soul are comparatively dim, feeble and valueless. But what is religious principle? That principle of action which is revealed in the scriptures? What do we find there revealed? Here, we meet with two answers; on one side we hear in angry tones, 'the fear of the wrath of God, and of endless woe; on the other, a still small voice whispers, 'Love.' To my ear the latter word is far more musical; and to my judgment far more satisfactory than the former. Suppose we attempt to instill the degrading principle of fear, for it is the motive of a slave not of a free spirit, suppose we attempt to move the young heart to avoid evil and do good by this boasted motive. It is next to impossible to make a child conceive of endless wrath, and even admitting it to be done, we contend it is a principle unchristian, unsafe, ungodly. The virtue, the morality, which results from the principle of fear, deserves not the name, for it is a matter, outward, constrained and having no real virtuous influence on the mind or life. The fear of that which is to come in

eternity has little terror for the heart that knows, enjoys, regards the present alone.—Tell the child, 'lie not; for if you do, God will be unutterably angry; steal not; for his wrath will abide on you forever; sin not, for if you do, endless woe is your portion!' Some, whose parents are as hard-hearted as their God, and these we hope for the honor of human nature are few; who never smile on a child's caress, or encourage one sentiment of love, might faintly conceive of such a thing, but to the majority of children the dreadful announcement would be a mere bugbear, a story told as in other cases, to frighten them from wrong.

But if the principle of love to God and man be introduced into the heart of the young; introduced did I say, it needs not this, for love is there already; let the seed be cherished, and plentifully sprinkled with the dew of purity and virtue; let it ripen into christian love, and it will bear the fruit of good deeds, a forgiving spirit and a firm faith in God and his goodness.

With such a principle let every parent provide his child. Without it, talents, rank, wealth, power and education are alike useless; they are like sculpture on a ruined temple, only making the frailty and decay of the structure still more mournfully apparent. Let every father think what his children may be by laying the 'proper principle' as the basis of education; then may he hope to look upon each child walking a pure course and adorning the doctrines of our Saviour by a strict adherence to true christian principle.

## ANECDOTE OF TWO DUTCHMEN.

Hans Vanderbelt was a good honest Dutchman, and some years since lived near the Mohawk river. Hans had for a long time been talking about joining the church, or as he expressed it, being taken in upon de church; accordingly he took occasion one Sunday to stop the parson on his road to church, and communicate to him his intention. The Dominie expressed great satisfaction, and appointed the day for Hans to visit him, so that he could examine him as to his knowledge of scripture. During service Hans wore a most becoming look of gravity, and expressed to some one near him that he felt he was an altered man.

On his road home, Hans fell in with one of his neighbors, Yerry Van Cleek. To Yerry he related what had passed between him and the Dominie, and they agreed that they would go together, and both be taken in upon de church. When the appointed day came, Yerry did not arrive at the time, and Hans went off to the Dominie's alone.

Well, Dominie, said Hans, I have come to be taken in upon de church.

Have you studied your Bible, Hans? asked the Dominie.

Yaw, replied Hans, from de beginning to de end.

Well,—how many gods are there?

How many! why I dont rightly know—dares de got of Jacob and de got of Abraham, and de got of Isaac, and a great many more—about twenty altogether.

You had better study your Bible a little longer—I cannot take you in the church yet.

Hans left the Dominie, and on his way home met Yerry. Turn back, Yerry, you can't get taken in upon de church.

Why, what's de matter, Hans?

Why, de Dominie will ax you so many things what you don't know: now, how many gods be there, Yerry?

Why one!

Dunder and blitzen, only one got! Turn back Yerry, you'll never get taken in upon de church wid your one got—why, I told de Dominie twenty and dat did not satisfy him.

## [From the Southern Pioneer.]

## The Gospel gives contentment

When the courtiers of Augustus Caesar, attempted to assuage his grief for the death of a beloved friend, by telling him that his tears and lamentations were fruitless and unavailing, as they could not bring back the deceased, he replied, it is for that very reason that I grieve." Thus instead of giving him consolation or hope, they administered nothing but despair. And this is all that philosophy has ever done. It has told us what only aggravates our misery, but it effects no alteration in our circumstances; it has said that all the evil we suffer, is from fatal necessity, from which the gods themselves have no exemption, and that human suffering is necessary to keep up the general order of the universe, and to preserve the scheme of providence from the danger of confusion and disorder.

But with christianity it is entirely different. It teaches that infinite wisdom and goodness characterizes all the plans and dealings of God, that in all the dispensations he designs the good of his children; and he will sanctify every bereavement, and overrule every disappointment for the good of man. It addresses the suffering in the most soothing accents, assures them of a complete deliverance from pain, and the high felicity of seeing how all human afflictions are ministers of good. Thus it produces a contentment in the mind of man, when all other things only lead to increase sorrow and discontent; when the proudest honors fail; and when all that the world calls great and valuable, vanish like the morning dew. o. s.

## ANECDOTE.

A four day's meeting having been held in a town in the western part of this country, a few weeks since it was thought necessary to follow the fashion by ringing the bell at an early hour each day afterwards, as long as two or three could be assembled—all for to let the people know how zealous we are. The strife of early ringing seemed to rest between Jenny, a good colored woman, and a man who is a great enemy to the devil during revivals, but when they are over, the world, the flesh, and the devil have better friends. A few mornings since, whilst it was yet dark, Jenny was first at the temple, and caught hold of the bell rope, and wound it round her foot to afford a good purchase in the long pull and the strong pull, when, after one or two pulls, the rope took a noose around her ankle, and as the bell turned down Jenny was thrown up, and held fast foremost. Her competitor having by this time got under way for the meeting house, and not hearing the bell, sprang for the bell room, where in the darkness of the hour, he discovered a monster which he took for his majesty, whom he had so much abused. Under the impulse of guilt, he ran out and cried for help. In a short time a trio was col-

lected, who ventured to approach the scene of danger, when they soon discovered that it was no ghost, but Jenny tied to the bell rope.

## CLERICAL CANDOR.

We have no disposition to circulate, much less to magnify the imperfections and errors of any order of clergymen. Like the other men, they are frail creatures and need the forbearance and charity of their fellow-beings. With all their failings, however, they are useful in society. They have many virtues and some of a highly commendable character. Of these we may speak. It is an employment from which we derive no ordinary pleasure. A case of exemplary candor and generosity in an Orthodox divine in a neighboring town has recently come to our knowledge. The Rev. gentleman not long since, published anonymously in one of the periodicals of this city a scurrilous and defamatory article relating to one of our most respectable preachers who resides a little distance in the country. These slanderous imputations produced, as they were designed to do, no small degree of excitement. Very recently, however, if not before, this erring divine has been under deep concern of mind with respect to the propriety of his conduct in this affair. Circumstances have brought him to close self examination. He has finally come to himself, and in a letter to the injured Universalist minister, frankly confessed the folly and criminality of his conduct in writing and publishing the slanderous article in question. He pronounces it a low and mean act, and not only so, but the lowest and meanest act of his whole life. He denounces it in the most unmeasured terms; says he despises and detests it, and that he has resolved unalterably never again will he live to circulate idle, frothy and scurrilous stories to the disreputation of any human being. What a sublime instance of christian virtue! It is in truth a most noble example. It is worthy of all commendation. Let it then be imitated by the members of all denominations in christendom. Let every clergyman and layman be induced by it to bridle his tongue, to place a guard around his lips and his pen; let him learn to speak evil of no man, but to do in all things unto others as he would that the should do unto him, for this is the law and the prophets.

Universalist.

## DEPARTED.

The Christian Messenger, not of New York but of Haverhill, Mass. a self-styled orthodox publication has expired. This is that little waste that has been drawing its existence from that notable reservoir of slander and obscenity, that Christless Soldier, and that, in its blindness, has not unfrequently endeavored to thrust its sting into the eternal rock of truth. It is departed. The orthodox themselves would not support it.—The editors complain that their religious brethren have deceived them with encouraging words, without corresponding acts.—They have lost much money, and will not consent to sacrifice any more, and they have therefore announced its suspension.

The following allusion to our Western Ladies is extracted from one of the letters of the Washington correspondent of the New York Courier.

WESTERN WOMEN.—I saw there a couple of splendid western beauties. The south produces elegant women, and the valley of the Mississippi splendid ones. There is an originality—a raciness—among the women of the west, which is eminently attractive.—They touch the confines of civilization and barbarism with such a daring grace, that the precise *petits maitres* of the Atlantic are thunderstruck, or turned into laughing statues at their fascinating wildness and enchanting audacity. A western or southern belle, fresh from the woods, is a sealed book to an Atlantic dandy. He cannot understand her; he has not the key; she is beyond his vision.—To know them properly; to estimate them accurately, we must have been lost on the Alleghanies; shipwrecked on a foreign coast; drunk sherbet with the Turk; tasted the river Jordan, or been killed and eaten by pirates. It is quite distressing to see the Atlantic belles pick their way through a crowded drawing room. They sometimes stand on the outward edge of the crowd, and look despairingly to a friend at the other end of the room, as one would look upon the spires of Cincinnati from the pinnacles of the Alleghanies, or a traveller look across the Arabian deserts. A western belle dashes through the crowd as she would through the river mounted on horseback. Nothing impedes her. She makes manners, and controls the rulers of society as she marches through it throwing dandies aside as a ship does the billows. The southern fine lady glides like a sylph; full of felling, passion, which give edge to her conversation, and fire to her eyes.

A greater part of mankind have learned to judge of religious matters, by other faculties and senses than those which God has given them. The first thing they are taught is, that reason may be on one side of the question, and truth on the other; which maxim, being well understood, there is an end of all reasoning forever after; and there can be no longer any criterion between truth and falsehood.

## MARRIAGE.

The marriage ceremony is the most interesting spectacle social life exhibits. We see two rational beings in the glow of youth and hope, which invests life with the halo of happiness, appear together, and openly acknowledging their preference for each other, voluntarily enter into a league of perpetual friendship, and call heaven and earth to witness the sincerity of their solemn vows; we think of the endearing connection, the important consequences, the final separation, that the smile which kindles to ecstasy at their union, must at length be quenched in the tears of the mourning survivor; but while life continues, they are to participate in the same joys, to endure the like sorrows, to rejoice and weep in unison. Be constant, man—be condescending, woman—and what can earth offer so pure as your friendship, so dear as your affection.

As the branches of a tree return their sap to the root whence it arose; as a river pours its streams to the sea, whence his spring was supplied; so the heart of a grateful man delighteth in returning a benefit received.

## PROSPECTUS

## OF PARLEY'S MAGAZINE.

THE design of the publishers, in this Magazine, is to offer to the public an entertaining work for children and youth; one that may become with them a favorite; one that will please and instruct them; one that they will regard not as a thing which they must read as a task, but which they will love to consult as a companion and friend; one, in short, the reading of which may be permitted to good children as a reward, but the denial of which may be felt as a punishment by those who are bad. It will consist chiefly of matters of fact, and the editors will endeavor to present truth and knowledge in a guise, as attractive to the youthful mind, as that in which fiction has generally been arrayed.

The title of the work is chosen, as an indication of what it is intended shall be its character. The style which the author of Parley's Tales has chosen as a vehicle of instruction for youth, will be adopted in its pages, and Peter Parley, in his proper character of story teller and traveller, will often appear as a contributor. The work will comprise pieces adapted to all stages of the youthful faculties from childhood upwards. It may thus pass from hand to hand in the family circle, and the parents will disdain to find amusement in what they are called upon to explain to their children; while the elder branches will be induced to try to lead on, by easy steps, their still younger companions to that enjoyment which they have already experienced themselves.

The Contents of the Work will be too various to be enumerated in this place; but in order to convey some idea of the intentions of the conductors, the following may be mentioned as forming a portion of the more prominent subjects:

- I. Geographical Descriptions, of manners, customs, and countries.
- II. Travels, Voyages, and Adventures, in various parts of the world.
- III. Interesting Historical Notices and Anecdotes of each State, and of the United States, as well as of foreign countries.
- IV. Biography, particularly of young persons.
- V. Natural History, as birds, beasts, fishes, &c.; as well as plants, trees, flowers, &c.
- VI. A familiar description of the Objects that daily surround Children in the Parlor, Nursery, Garden, &c.
- VII. Original Tales, consisting of House Stories, Stories of Adventure, &c., calculated to stimulate the curiosity, exercise the affections, and improve the judgment.
- VIII. An Account of various trades and pursuits, and some branches of commerce.
- IX. Cheerful and pleasing Rhymes, adapted to the feelings and comprehension of youth.

The publishers have made arrangements to have the work abundantly illustrated with spirited engravings, and every effort will be made to render it a useful auxiliary to the cause of education.

## Conditions.

The work will be issued every other Saturday, and 26 numbers will constitute the year's volume. The price will be One Dollar a year, payable in advance.

To all who take six or more copies, a reasonable discount will be made.

Persons wishing for the Magazine may hear of it at the Post Office. Postage 25 cents a year, or 1 cent and 1 quarter.

Six copies supplied for five dollars sent in advance.

Boston 1833. LILLY, WAIT & CO.

## Administrator's Notice.

NOTICE is hereby given, that the subscriber has been duly appointed Administrator of all and singular the goods and Estate which were of SAMUEL COLLINS, late of Hallowell, in the county of Kennebec, deceased, intestate, and has undertaken that trust by giving bond as the law directs:—all persons, therefore, having demands against the Estate of said deceased are desired to exhibit the same for settlement; and all indebted to said Estate are requested to make immediate payment to

WM. PARFREIDGE, Administrator.

Hallowell, March 12, 1833.

KNOW ALL MEN BY THESE PRESENTS, That I, GEORGE NEWELL, of Gardiner, county of Kennebec, and State of Maine, in consideration of the good will and affection to my son, ALBERT NEWELL, I have this day relinquished to him a time till he arrives to the full age of twenty-one years, with power to trade and transact business for himself, so that neither I, the said George Newell, nor any person claiming under me, any heirs or assigns shall, in any way claim a right to the earnings of the said Albert, from this date till he arrives at the full age of twenty-one years.

Dated March the twentieth, eighteen hundred and thirty-three. GEORGE NEWELL.

Signed and sealed in the presence of DANIEL HEDRETH, the presence of HUGH SMITH.

## REMOVAL.

ROBERT WILLIAMSON informs his friends and the public, that he has removed his place of business to No. 2 in the new block recently finished by R. H. Gardiner, nearly opposite E. M. Lellan's Hotel, where he carries on the Tailoring business as usual in all its various branches. As he employs a large number of hands, and has a first rate journeyman—he will make garments at short notice, and does not hesitate to take to such as may favor him with their patronage, that their clothes shall be made as well, and in as neat and fashionable a manner, as they can be in any establishment on the river; he warrants all garments cut and made in his shop to fit; he will also cut all kinds of Clothes, and prepare them for making, for those who want them.

Mr. WILLIAMSON keeps constantly on hand a good supply of all kinds of CLOTHS necessary for the Season, and PRICES of every description all which were selected by himself, and therefore warranted to be of the first quality.

Mr. W. tenders his acknowledgments for the favors of his old customers and hopes by strict attention to his business to not only merit a continuance of their favors, but to acquire an encouraging addition to their number.

Jan. 9, 1833. Sme.

## RAAWAY.

FROM the subscriber on the 17th inst. an indentured apprentice by the name of SIDNEY WEST. Said West is 18 years of age, about five and a half feet high, light complexion, light brown hair, blue eyes and of a general awkward appearance. He was bound to the subscriber as an apprentice to the Blacksmith Business, by the Overseers of the town of Jay about four years ago. All persons are cautioned against giving him employment or trusting him, and one cent will be given as a reward for his capture.

REUBEN HATCH.

Hallowell, March 18, 1833.

## REMOVAL.

THE subscriber has removed from his old stand to the shop lately occupied by Mr. B. W. WORTH, where he intends to carry on the BOOT AND SHOE MANUFACTURING BUSINESS, in all its various branches, and having in his employ the first rate workmen, and those who are temperate, he flatters himself that by strict attention to business he shall merit a liberal share of patronage.

Work will be done in as good style as at any other shop in this Village, and at short notice.

The subscriber calculates to trade on the principle that the nimble squire is better than the slow shilling.

H. LEEMAN.

Gardiner, Feb. 21, 1833.

House and Shop for Sale.

THE Subscriber wishes to sell the House and Shop, together with the lot on which the building stands, now occupied by him. The property is centrally situated in the principal street of the Village and is too well known to require a more particular description.

For terms apply to the subscriber on the premises.

FRANCIS HUTCHINSON.

Gardiner, Dec. 19, 1832.

## WANTED.

A LOAN OF \$1000 00 for the term of three or four years, for the security of which, real estate in this village will be pledged, and 6-12 per cent interest will be paid annually in advance. A line from any person disposed to loan as above directed to A. B. Gardiner, and lodged in the Post Office, will receive prompt attention.

Gardiner, Feb. 26, 1833.